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THE REVIEW.

By ARTHUR PREUSS

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NOTES AND REMARKS.

* It is to be deplored that facilities for estimating the yearly leakage among Catholics are wanting. Our directories and annuals make a brave display of accessions, new churches, schools, etc.; but it would be wholesome to see the reverse side of the medal occasionally.—*Ave Maria*, No. 12.

* The custom of bishops writing pastoral letters has almost died out in this country. We seldom see any communications to the laity from members of the hierarchy, except notices of collections. What is the reason of this?—*Pittsburg Observer*, March 22nd.

* The announcement is made that a line of steamers will soon commence running on the Dead Sea, the first of the fleet having already been purchased.

The vilest servitude may exist under any form of government. This truth can not be repeated too often. Not because they live under a republic or a monarchy are a people free or unfree. The more they are left to govern themselves, the more political freedom they have. This freedom even the common people may share. In real State business, on account of their education, they can not take part. Hence, if from the State they receive the rule and law of their whole life, they can not govern themselves, and it is immaterial whether deputies, in the name of popular sovereignty, or a despot enslave them. Chains forged in the name of popular sovereignty are as heavy as those imposed in the name of a tyrant. . . . One, therefore, may be a real enemy of the people and yet continually prate of the people's sovereignty.—Bishop Ketteler, *Pfuef's Life*, I, 157.

SCHOLASTIC DISPUTATION

Archbishops Ireland and Keane attended a Scholastic disputation at the Kenrick Seminary last week Thursday, as the guests of Archbishop Kain and the faculty. The executor of the Catholic University closed the exercises by a characteristic address, of which the (semi-official) *Globe-Democrat* (March 23rd) gave the following brief synopsis:

"He decried the hair-splitting which debates necessitated, and said it was a characteristic of the Middle Ages, when different schools of theology would fairly kill and burn each other if the chance presented itself. Referring to the Catholic University, he said it was preparing men for the twentieth century, which, he said, would demand not hair-splitting theological debates, but practical work."

The Scholastic disputation, or Circle, is described by Father Charles Coppens, S. J., as follows:

"One pupil is appointed to defend on a given day, during about half an hour, any thesis that has been explained in the class; two others are appointed to object; and the whole discussion is to be conducted in strict syllogistic form. The discussion is opened by the first objector, who challenges the defender to prove the thesis. The latter begins by explaining the exact meaning of the thesis; he next gives the proof in a formal syllogism, adding, if necessary, the proof of the major or minor or both. The objector then attacks the thesis or its demonstration; he offers a syllogism the conclusion of which is contradictory to the thesis or to the validity of the proof. The defender repeats the objection in the very words of the opponent; next, he replies separately to each of its propositions." (*Logic and Mental Philosophy*, i, 69).

This form and method of argument is called "Scholastic," because it was for centuries in vogue in the schools of the philosophers and theologians. (Pesch, *Instit. log.*, i, p. 223.)

As its thorough character and long usage attest, it is a most useful and admirable method; and some of the most enlightened modern scholars, Protestant as well as Catholic, have given it as their opinion that the prevailing lamentable and pernicious inaccuracy of thought and slovenliness of expression, even among Catholics, is due in no small measure to its disappearance.

The great Leibniz confessed, in his famous "Essays on the Human Understanding" (French edition, l. 4, c. 17) that an argument must often be cast into the strict Scholastic form before even the keen-witted philosopher can clearly see its value or fallaciousness. "*J'ai moi-même—he says among other things—expérimenté quelquefois, en disputant même par écrit avec des personnes de bonne foi, qu'on n'a commencé à s'entendre que lorsqu'on a argumenté en forme pour débrouiller un chaos de raisonnements.*"

"Believe me," says Tongiorgi (*Inst. philos.*, n. 350) "many who imagine they have defended some truth orally, in writing or in print, or that they have confuted

ed an opponent, would, if they could be led to reduce their arguments to the syllogistic form, immediately perceive that, while they may have declaimed eloquently, written cleverly, and discoursed elegantly, they have wandered from their subject, proved nothing, refuted nothing; aye, that they did not even clearly understand what they wanted to prove or refute. If the Scholastic method of disputation were universally applied, especially in subtle and complicated controversies and in such as are apt to inflame the human passions, many questions which are now agitated with much bitterness, would forthwith be allowed to rest in peace; many would be solved without any difficulty; others which are believed to be solved would be seen to be unsolvable, and many errors would be killed a'bornin'."

We honestly believe that a controversy such as the one on "Americanism," in which Msgr. Keane took an active part, could never have arisen if the advocates of the errors finally condemned in the Brief "*Testem benevolentiae*" had been taught to think and argue *en forme*.
ARTHUR PREUSS.

* Obviously Dr. Mivart has cut himself off from the Roman Catholic Church, and it is notable that now that Church stands out as the most uncompromising defender of the dogma of the Scripture in Christendom where it is so generally assailed by Protestant scholarship.—*N. Y. Sun*, March 19th.

We see from the daily *Soleil* of Quebec (March 20th) that the provincial government of Quebec is making strong efforts to bring back to their Canadian homes the numerous families who have crossed the border and settled in the U. S. Messrs. Carufel and Dupont have just returned to Quebec from an extensive trip undertaken for this purpose in Michigan and Minnesota, at the instigation of the Hon. Adelard Turgeon. They report that a large number of the Canadian farmers, miners, etc., throughout these States are dissatisfied with their condition and ready to return to their mother-country. It seems that some inducements are held out to them by the provincial government of Quebec, though we do not learn their exact nature. Messrs. Cartufel and Dupont intend to go over their route again in April on a lecture tour in favor of what is enthusiastically called among French-Canadians in Quebec and elsewhere, "*le repatriement*."

* The Abbe Spitz, in a letter to *L'Etoile* of Lowell, Mass., states that with the proceeds derived from the sale of cancelled stamps, six villages have been founded on the Congo, and a seventh is in course of erection. It may be news, too, to most stamp collectors, that the Holy Father, Leo XIII., has granted an indulgence of forty days to all those who, in any way, contribute to the success of that work.—(*L'Etoile*, Feb. 2nd.)

A life without work is like a frame without a picture.—F. W. Weber.

THE END OF "AMERICANISM" IN FRANCE.

By Msgr. P. L. Pechenard, Rector of the Catholic University of Paris.

(From the *North American Review*, March, 1900.)

I.

The question is put us from beyond the Atlantic as to what has become of Americanism in France, and we are requested to furnish detailed information about the state of the question, and above all, about the state of mind of our people on this subject.

Were we to yield only to an idle desire of appearing in print, and did we wish merely to feed the curiosity of American readers, it would be easy for us to fill out for their gratification a certain number of pages, and to display before their eyes the picture of the commotion excited among us by this question for the space of an entire year.

But if we take counsel chiefly of our love of peace and of our desire to advance the cause of religion, nothing appears to us preferable to silence, and nothing, in fact, answers better to the actual condition of minds in France. For after a period of lively discussion, calm was very quickly restored, and it seems now as though nothing could hereafter disturb it.

It is then chiefly this happy frame of mind of our fellow-countrymen that we are anxious to bear witness to, and which we should here wish to bring out into relief. For this fact once ascertained, it will become evident that any attempt hazarded with a view to prolonging the discussion would be superfluous and ill-timed, and would not find so much as an echo.

Only later on, when passions have cooled, and distance allows things to be arranged again with a proper regard to perspective, will it be possible to tell with certainty the history of this ferment of opinions and doctrines known under the name of "Americanism," and to appreciate it at its proper value. For although it has lived but a short time and has traversed our atmosphere like an aerolith, Americanism has had its history.

After a long period of incubation, during which it was silently taking shape in America and consisted in particular and isolated facts much more than in general theories, it passed over into Europe and burst forth suddenly into view upon the appearance of the French translation of the "Life of Father Hecker." It appeared then as a complete system, where were found all jumbled together opinions respecting dogma, discipline, Christian and religious life, and democratic and social doctrines. Its tendencies and its assertions filled Christian souls with trouble, upsetting as they did their ideas and habits, and at the same time awakened the attention and solicitude of the natural guardians of faith and morals.

These opinions and doctrines were advanced as new, and as representing a step forward beyond the past and satisfying a need of modern times. Yet they were not as new as we were asked to believe; they were rather repeated from past ages. For as early as the sixteenth century, St. Ignatius, in his "Spiritual Exercises," had pointed them out to his religious brethren under the heading, "*Regule ad sentiendum vere in Ecclesia militante*"—rules for judging correctly in matters of doctrine in the Church militant; and it is scarcely two years since the venerable Archbishop of Paris in turn pointed them out to his clergy

assembled for their pastoral retreat, by commenting upon this passage of the "Spiritual Exercises."

While minds grew heated, some siding with, others against, these opinions, the Pope, with a promptness that belied all calculations, suddenly raised his voice and spoke as Supreme Pontiff. With admirable wisdom he disengaged the elements of this nebula, pointed out to the world the new danger and censured what was deserving of censure. Once he had spoken, as the threatening cyclone falls back upon itself by the action of a cannon-shot fired in mid-ocean, so, beneath the influence of his word, the system of Americanism fell shattered, the waves remained agitated for a moment beneath the debris, and almost immediately calm was restored and silence ensued.

That before the decision of the Holy See there were in the course of this conflict of ideas ill-directed blows on one side and on the other; that personal views and even passion found their satisfaction simultaneously with an unselfish concern for truth and virtue; that sometimes a general thesis has been made out of what in the mind of its author was intended only as a statement of a particular fact, all this seems to us unquestionable. But why should we be surprised at this? It is so easy for human passion to transform itself into zeal for the law! And besides, when the objects at stake in a contest are the truths of religion, the authority of the Church and the practices on which the whole Christian life depends, it is easy to conceive how this zeal, however pure and sincere, becomes excited little by little, and runs the risk of appearing very much like sharpness. Were not the Apostles animated by a sincere zeal when they asked Jesus to cause fire from heaven to fall upon those who refused to listen to Him?

From a distance, one might imagine that the errors of Americanism had made great conquests in France. As a fact, however, they did no such thing. The partisans of Americanism—priests, simple faithful, writers, journalists, whether more or less conscious of the work they were doing, or only the mouthpiece and instrument of more powerful agents, who inspired them from afar—were very few in number.

Without wishing at all to belittle the danger to which these new doctrines exposed us—a danger which was real and serious, seeing that the Sovereign Pontiff judged it necessary to denounce it before the world and to condemn its source—we must be able to recognize, to the honor of the Church of France, that these errors, perhaps for want of time, reached only an imperceptible minority of the members of her clergy!

Now that we are congratulating ourselves on having escaped this danger, and now that we have a true notion of Americanism, thanks to the luminous exposition of its tenets as given by Leo XIII. in his letter to Cardinal Gibbons, it will be allowed us to call attention to the fact that even while stirring up for a moment the passions of men, as all noisy novelties are apt to do when they are as yet but ill-defined, this system clashed in reality with a state of mind, the fruit of a serious moral formation, which was bound to earn for it a vigorous resistance on the part of the French clergy, and that, if it had a momentary apparent success, this was due mainly to the confusion it had created between its religious errors and certain democratic and social tendencies.

Taken, in fact, in its ensemble, American-

ism implied a certain bending in the matter of dogmatic affirmation, a separatist tendency with respect to the central ecclesiastical authority, a claim to a larger individual independence, and a minimizing in the practices of the Christian, and especially the religious, life.

Now, from all these points of view it could not but have encountered, on the part of the French clergy almost universally, a firm and resolute opposition, resulting from their long education in opposite views.

First of all, to place one's self at the purely dogmatic point of view, the French clergy, without exception, is so attached to pure orthodoxy that there is no one among its members who thinks of attenuating or obscuring any of our dogmas.

Even the motive which might practically have led certain American priests to resort to a certain minimizing or a certain prudent silence does not exist in France. For if some members of the American clergy have considered that they might act with this sort of prudence, it was with a view to bringing back more easily into the bosom of the Church dissenting brethren with whom they are engaged in controversy. Now in France this need does not exist, as Catholics and Protestants live side by side without discussing doctrine, and there is for the time being no appreciable effort at proselytism on one side or on the other.

This tendency systematically to abandon dogma, to the advantage, so-called, of morality, to do away with the customs and duties separating the various creeds, to welcome everybody without distinction and without question as to his faith, in order to put an end to polemics and to unite all men as brethren on the ground of peace—this tendency may be discovered also in France, but without any reference to Americanism. Evidence, in fact, may be found of it in the rationalistic schools, which interest themselves in the philosophical movement and endeavor to accredit the theory of evolution even in the matter of religion. For such as are adepts in this theory, the Catholic faith itself obeys the law of evolution; it is one of the necessary but provisional stages in the march and development of the religious sentiment athwart the history of the human race. Gladly do they pass the sponge over all dogmatic formulas, and invite all men to meet upon the ground of religious sentiment and morality. But this minimizing or suppression of dogma, entirely rationalistic in its kind, has nothing to do with doctrines styled Americanism. And besides, how small is the number of the champions of this theory!

(To be continued.)

* Criminal responsibility for a conspiracy to cheat by "materializing seances" of a professed medium is held by the Supreme Court of Michigan, in the case of the People vs. Gilman, (46 L. R. A., 218), to exist, although it is contended that no crime was committed, because it was an obvious humbug, which, in the nature of things, could not deceive any rational being. In this case the defendant was convicted of conspiracy to defraud others by "materializing seances," in which he was assisted by others. Before the proceedings a collection of \$1 would be taken up, and a detective, who was there for the purpose of exposure, paid his dollar, succeeded in showing the imposture, and then began criminal proceedings.

LETTER FROM SOUTH AMERICA.

1. Death of Abp. Castellano of Buenos Ayres. 2. Acre, the latest South-American Republic. 3. The Abp. of Santiago and the French Assumptionists. 4. A Great Spanish-American Congress to be held at Madrid; its Objects. 5. The Abrogation of Celibacy-Fake.

TARAPACA, CHILE, February 22d, 1900.

1. One of the most conspicuous figures among South American prelates has just disappeared from the stage of life; I refer to Msgr. Uladislao Castellano, late Archbishop of Buenos Ayres. He was born at Cordoba, Argentine Republic, in 1832; shortly after his ordination he took charge of the ecclesiastical seminary in his home diocese and held the position, together with that of episcopal secretary, for twenty years; three successive bishops of Cordoba applied to Rome for his elevation to episcopal dignity and appointment to the coadjutorship; in each case the bishop died before obtaining his purpose. At last Bishop Toro succeeded and the consecration of Msgr. Castellano developed into a national event. In 1895 he succeeded Archbishop Aneyros in the metropolitan see of Buenos Ayres.

During many years he waged a fierce war against Liberalism and Masonry; his pastoral letters are numerous and belong to the best monuments of Catholic literature in Latin-America.

What endeared him most to the heart of his people was his great love for the poor; charity was the main trait of his character; his big income belonged entirely to the poor. The revival of practical faith among his countrymen is partly attributed in the first place to the religious zeal of the deceased; his efforts too have accelerated the re-establishment of political relations between the Vatican and Buenos Ayres.

2. ACRE is the latest new-comer among the independent states of this Continent; this Republic was founded a few months ago by a Spanish adventurer named Galvez, who for a time was a popular and fashionable figure in Buenos Ayres' high-life. As a matter of course the new Republic had its first revolution before it was six months old; Porras, the actual president, dethroned Galvez, but, strangely, neither killed nor banished him.

Acre is situated on the North-Eastern frontier of Bolivia and embraces part of that State as well as of Peru and Brazil; Bolivia and Brazil have been disputing the sovereignty of Acre and that circumstance has undoubtedly contributed to the success of Galvez and his followers, who belong to all nations on earth.

Acre is one of the richest territories of South America for the apparently inexhaustible quantity of coatchoune found in its dark forests. The comparative ease wherewith large fortunes can be made, has drawn thither the thousands of vagabonds who now form the greater part of its inhabitants.

About two months ago a Bolivian military expedition was completely routed by the "filibusters," as they are called. At present Bolivia and Brazil are making a combined effort to reconquer Acre. In the meantime Galvez and Porras, who have been reconciled, are preparing to resist the "foreign invasion."

3. The Archbishop of Santiago, Msgr. Casanova, has had the good fortune to draw upon himself the anger of the French ambassador in Chile. The metropolitan thought it proper to express his indignation at the latest persecution of the French government against the

Assumptionist Fathers, and offered them hospitality in the Chilian capital. This was too much for the Frenchman; he protested to the government of Santiago against the Archbishop, who seems not to worry about the affair. The government has not made any statement so far and probably will not do so.

4. There exists at Madrid, Spain, a great association, La Union Ibero-Americana, whose aim is the promotion of social and commercial intercourse between Spain and the Latin-American countries; since the former has lost all that might cause fear and jealousy in America, the said association is growing in number and importance; this is particularly apparent from the project of the union to hold, in the current year, a great Spanish-American Congress, to which are to be invited all governments represented at Madrid, as well as all commercial, industrial, scientific, artistic, etc., societies of South and Central America.

The problems which will occupy the congress are the political and social and commercial relations between Spain and her descendants; some of the chief aims are the creation of a strong public opinion in favor of an intimate union among the Spanish and Spanish-American countries; the institution of a court of arbitration to decide all international questions among the said countries and thus avoid war; the revision of commercial treaties; the creation of permanent Spanish-American expositions of mercantile and industrial products; the erection of an Ibero-American pedagogic institute at Madrid, of arts and sciences; the foundation of a Spanish-American bank. I do not doubt that, if the Spanish-American governments take the interest in this project which it deserves, Spain will regain some of her colonial *grandéza* by peaceful means. In all cities and towns of these countries we find numerous Spanish merchants, who, as a rule, thrive and are of high social standing; their patriotism is well known and they do not shrink from sacrifices for the mother-country, Spain; moreover, the Spanish language, the links of history and ideals, would seem to favor the project; religion, too, will undoubtedly contribute greatly to further it; I believe I state not too much if I say that the late council at Rome of Spanish-American prelates has given rise to the idea of the new Congress.

5. It seems the "papal permission for the South-American clergy to marry" was taken much more seriously among you in the U. S. than here; our bishops did not even think it worth while to deny the ridiculous fake. I assure you that we are not so very anxious to change state or condition; even if the yoke of matrimony were so sweet as our poets sing, we should always prefer to be priests after the heart of God:

FEDERICO LUIS JADE.

Free-Masonic Life Insurance.

Such is the heading of an article in the daily *Buffalo Volksfreund*, of March 3rd, which we will reproduce, not because it contains anything new, but because the editor agrees with us on principles that the manager of the *Volksfreund* contradicted at a recent meeting of the Christian Reform Society at Buffalo. The article reads as follows:

"The Freemasons of Buffalo too can sing a song of so-called 'cheap insurance,' that is

not cheap but rather dear. The Northwestern Masonic Aid Association, founded in 1874 at Chicago, spread rapidly over the whole country. It soon became numerically one of the strongest in the land, had 50,000 members, and as long as everything worked smoothly, it accepted only Masons as members. They operated on a graded scale, i. e., the members were assessed according to age. In the beginning of the nineties, the company was at its zenith. Then it went down rapidly; its administration resolved to admit also non-Masons. New blood was to come to the rescue. But as it has always been, and always will be the case in such societies, it did not come. With the decrease of membership there was an increase in assessments, until the inevitable crash came.

"Then they changed their name into the 'Northwestern Life Assurance Company,' to make the public believe they were the well-known and strong Northwestern Life Insurance Co. of Milwaukee. As that trick did not work either, the company sold out to a small, regular company, the 'Iowa Life,' which agreed to insure the members at 'old line rates.' Meanwhile, thousands of the old members had quit, among them many Masons, even some of the most prominent. All these believed that by quitting the 'cheap' insurance they had no more liabilities with the old company. But who can imagine their astonishment, when one of these days each of the gentlemen was handed a bill of \$48.18 as their share in the \$785,000 of debts due to widows and orphans of the old company. A lawsuit was threatened if they failed to pay. For the courts have repeatedly decided that all who were members in good standing when death payments fell due, had to share in those payments even if, to avoid higher assessments, they had quit immediately afterwards.

"Assuredly the matter is unpleasant, but, as we have said already, not new, and every one who joins an assessment company on the mutuality plan ought to consider it a duty to help paying his share towards relieving the widows and orphans of members, as long as they are or were members of the society."

Now we hope, our Catholic mutuals and their spokesman Mr. Mumm, the manager of the paper from which the above article is taken, will consider well the words of the editor: "New blood was to come to the rescue. But as it has always been, and always will be the case in such societies, it did not come." Mr. Mumm in particular will please spare the Church the task of providing new blood for our Catholic mutuals. It can not save them. A sound financial basis alone can do it. As long as that is not provided, they, too, will go to their "inevitable crash." J. HERNAN.

* Much has been said in condemnation of the ugly advertising signs which deface the landscape wherever one turns, but little has been done to restrict the evil. It may, indeed, seem a trivial matter, in comparison with the reckless destruction of great forests and the demolition of such wonderful natural beauties as the Palisades. It is obviously of vastly greater importance to save the scenery than to protect it from petty disfigurements, but there is no reason why both movements should not go forward hand in hand. In the countries where civilisation is older, one would naturally look for precedent in this matter, and in France they seem to have settled it in an ingenious way by adopting the policy of taxing the farmer who allows disfiguring signs on his property a price which is not covered by that paid by the advertiser.

AT IT AGAIN.

The Brussels *Patriote* publishes the following in its issue of March 9th, from the pen of its well-known Rome correspondent "Fidelis:"

"We learn that for special reasons Msgr. Ireland will return to Europe in the beginning of next summer. There is some dissatisfaction in the Vatican (*au Vatican on s'est montré peu satisfait*) over a book on 'The Religious Situation in the United States.' The author, Mr. Tardivel, editor of *La Vérité*, of Quebec, threshes over again the prejudices and errors of the adversaries of the American bishops. The Canadians have, for particular reasons constantly shown themselves opposed to the methods and the spirit of the United States. They have made common cause with Cahenslyism, that is to say, for the erection of national churches in the U. S., against the policy of unification advocated by Rome and the episcopacy. Consequently, the Canadians are conservative, decidedly anti-Liberal and immovable. Finally, in the school question, they reproach the Yankees with having exercised a bad influence on their country. The Pope, the friend of peace, desired that these questions he agitated no longer—hence the dissatisfaction."

The *Patriote's* "Fidelis" is none other than the Abbe Boeglin, who, residing as he does, in Paris, knows no more about what is thought and done in the Vatican than any ordinary newspaper-reader, and who has for many years done yeoman's service in the cause of Liberalism by inventing or perverting facts and sophisticating public opinion in Europe and America (witness his "Innominate" letters) to the full extent of his journalistic influence. That there is not the slightest truth in the two alleged news-items contained in his above-quoted paragraph, appears plainly from the fact that the insinuation that Archbishop Ireland will go to Rome to counteract Mr. Tardivel's book is absolutely ridiculous in view of the allegation, made in the same breath, that the Vatican is displeased with a work which describes the true condition of ecclesiastical affairs in this country almost entirely by carefully credited and thoroughly authenticated quotations from indisputable American sources.

ARTHUR PREUSS.

A SAINT, THE FIRST EDITOR.

Many were surprised when a few years ago, our holy Father, Leo XIII., proclaimed St. Francis de Sales the patron of the Catholic press; they asked whether that Saint had been connected in any way with a newspaper or periodical. This is indeed the case. Count Francis of Sales had first been a lawyer, then studied theology, became a priest, and finally Bishop of Geneva, with his residence in Annecy. Geneva had long ago embraced the heresy of Calvin and, supported by Berne, had wrested from the Duke of Savoy the Province of Thonon, commonly known as the Chablais; also here was introduced Calvinism, which still prevailed when, in 1593, this province fell back to Savoy. In order to quiet the minds of the people troubled by many contradictory doctrines, the Duke entrusted the young priest Francis of Sales to undertake the conversion of the Chablais. But the heretics remained obstinate; although the pious and learned priest preached to them in public churches and places and held pri-

vate conversations, they listened to him only in order to confuse him with objections for which he was not prepared. He resolved, therefore, to write out every evening a refutation of the objections which he had heard during the day.

He himself copied these refutations, others helped him, and so sixty, eighty, and more copies could be distributed. They appeared more or less regularly under the title of "Controverses" and were sent to the families or brought by friends into the houses of the Calvinists. The first number appeared on January 7th, 1595, i. e., 305 years ago. These "Controverses" soon wrought a complete change of minds, and in 1599 the whole province was again Catholic, whereas in 1593 there were only 20 Catholics in Thonon. In short, after the help of God, it was to his pamphlets that, according to his biographers, the Saint attributed those conversions.

Be this as it may, the fact remains that St. Francis de Sales published a periodical thirty years before the appearance of the first journals in Frankfurt, Paris, and London. True, in old Rome, they had something similar, but in the sixteenth century a new beginning had to be made.

E. RICK.

"LIBERTY" IN ECUADOR.

Says the N. Y. *Independent* editorially (page 26):

"Probably the most densely illiberal country in South America is Ecuador. There the priesthood has had absolute sway, and there has been almost no possibility of securing any independent action of any kind; and yet the light is breaking there. The congress of the Republic has prepared a series of laws on religion and the clergy, in which it lays restrictions upon the Church which must be rather novel. The delegates of the Pope are to have no right of jurisdiction without previous authority from the executive power, given in accordance with the council of State, and no bull or pontifical order is to be promulgated or executed or considered to have any value whatever without the corresponding exequatur from the executive power. Funeral and parish taxes the Church is not allowed to collect. There are restrictions on Church property, on ordination, on entrance to the novitiate, etc., which are very, very significant. The light is dawning, after all."

Yes, *Tia-Independent*, the light is dawning in Ecuador, the light that reddened the sky of Charlestown through the burning of the Ursuline Convent in 1834 and which lighted Philadelphia through the burning of several Catholic churches and a young ladies' academy in 1844. The same liberty is reigning in Ecuador that soaked the streets of Louisville, Ky., on Aug. 6th and 7th, 1855, with the blood of innocent Catholic men, women, and children. In the name of liberty, the bloodhound Alfaro has suppressed or destroyed the following journals or printing establishments:

1. *El Globo* of Guayaquil.

2. *La Lei*, whose principal editor, Leon Vivar, was assassinated after his hands had been cut off, and whose body was thrown in a sewer. No trial had taken place; he was executed summarily by order of Alfaro.

3. *La Palabra Libre*, whose editor died in exile under most suspicious circumstances.

4. The printing establishment of the Archbishop of Quito, the best in the capital.

5. *El Industrial*, which was three times

suppressed, whose printing-office, belonging a foreign lady, was twice looted, the presses destroyed, the type stolen etc. The editor, still in hiding, publishes his paper whenever possible. It reaches THE REVIEW about once a month. The editor's wife and daughter were assaulted in their home.

6. The printing establishment of the clergy in the province of Ozuay.

7. *Frai Gerundio*, a liberal paper, whose editors were menaced with prison if they would continue their way of writing and one of whom, Don Vincente Nieto, was captured and is still in prison at Quayaquil.

8. *La Voluntad Nacional*.

9. *El Ecuatoriano*.

10. *El Sinai*. The Italian engineer who had dared to criticize therein some badly executed government works, was expelled from the country.

Of the seven episcopal sees in Ecuador but two are occupied, Quito and Ibarra; the occupants of the others are dead or in exile. Murderers are selected as ministers of State, innocent citizens fill the prisons. Liberty the citizens enjoy—to pay enormous taxes, but not to defend their homes against the brutal assaults of Alfaro's drunken soldateska. Liberty there is to crack the tabernacles open, rob the sacred vessels from the churches, trample under foot the Sacred Host, but no liberty to follow the dictates of one's conscience.

We should be ever so much obliged to the *Independent* for publishing these facts.

J. F. MEIFUSS.

A PROTESTANT ESTIMATE OF THE SCHOLASTICS.

It is seldom that we meet with such a fair estimate of the Scholastics of the Middle Ages as in Saintsbury's*) "*The Flourishing of Romance and the Rise of Allegory*," being one volume of "*Periods of European Literature*."

Deploring that there is up to the present day no "ingoing" (as the Germans say) monograph about Scotus and none about Occam, Saintsbury continues: "Yet there has always, in generous souls who have some tincture of philosophy, subsisted a curious kind of sympathy and yearning over the work of those generations of mainly disinterested scholars who, whatever they were, were thorough, and whatever they could do, could think. And there have even, in these latter days, been some graceless ones who have asked whether the science of the nineteenth century, after an equal interval, will be of any more positive value—whether it will not have even less comparative interest than that which appertains to the Scholasticism of the thirteenth."

"However this may be, the claim, modest and even meagre as it may seem to some, which has been here once more put forward for this Scholasticism—the claim of a far-reaching educative influence in mere language, in mere system of arrangement and expression, will remain valid. If, at the outset of the career of modern languages, men had thought with the looseness of modern thought, had indulged in the haphazard slovenliness of modern logic, had popularized theology and vulgarized rhetoric, as we have seen both

*) George Saintsbury, M. A., is Professor of Rhetoric and English Literature in the University of Edinburgh.

popularized and vulgarized since, we should indeed have been in evil case.... It would have been perhaps a pity if thought had not gone through other phases; it would certainly have been a pity if the tongues had all been subjected to the fullest influence of Latin constraint. But that the more lawless of them benefited by that constraint there can be no doubt whatever. The influence of form which the best Latin hymns of the Middle Ages exercised in poetry, the influence in vocabulary and in logical arrangement which Scholasticism exercised in prose, are beyond dispute: and even those who will not pardon literature, whatever its historical and educating importance be, for being something less than masterly in itself, will find it difficult to maintain the exclusion of the *Cur Deus Homo* and impossible to refuse admission to the *Dies Irae*."

M.

VAUGHAN-MIVART.

Many appropriate thoughts have been uttered in the Catholic journals anent the Mivart case, but hardly anything as terse as the following from the Sydney (Australia) *Catholic Press* (Jan. 27th):

"Some few ill-taught Catholics will no doubt sympathize with the branded professor and look upon Cardinal Vaughan's action as an attack on science. In this they would be egregiously mistaken. For let it be well borne in mind, it is not the Church which has sought to invade the realms of Mivart, but Mivart who is ever invading the arena of the Church and levelling his lance at her practices and solemn teachings. He has not been content to spend the midnight oil in scientific research, but continually turns aside as a kind of intellectual recreation to try the microscope on the unsearchable ways of God. The field of science is vast enough to occupy his attention and to absorb his mercurial intellectuality. It is hard for a man to excel in two sciences which are so wide apart, and concerned with such diverse subject matter as theology and natural science. As Newman says:—

"We may divide knowledge, then, into natural and supernatural. Some knowledge, of course, is both at once; for the moment let us put this circumstance aside, and view these two fields of knowledge in themselves, and as distinct from each other in idea. By nature is meant, I suppose, that vast system of things, taken as a whole, of which we are cognizant by means of our natural powers. By the supernatural world is meant that still more marvelous and awful universe, of which the Creator Himself is the fulness, and which becomes known to us, not through our natural faculties, but by superadded and direct communication from Him. These two great circles of knowledge, as I have said, intersect; first, as far as supernatural knowledge includes truths and facts of the natural world, and secondly, as far as truths and facts of the natural world are on the other hand data for inferences about the supernatural. Still, allowing this interference to the full, it will be found, on the whole, that the two worlds and the two kinds of knowledge respectively are separated off from each other; and that, therefore, as being separate, they can not on the whole contradict each other. That is, in other words, a person who has the fullest knowledge of one of these worlds, may be nevertheless, on the whole, as ignorant as the

rest of mankind, as unequal to form a judgment, of the facts and truths of the other. He who knows all that can possibly be known about physics, about politics, about geography, ethnology, and ethics, will have made no approximation whatever to decide the question whether or not there are angels, and how many are their orders; and on the other hand, the most learned of dogmatic and mystical divines,—St. Augustine, St. Thomas,—will not on that score know more than a peasant about the laws of motion, or the wealth of nations."

"What guarantee then does Mivart give the world that, having passed his life in the seclusion of the laboratory, he is qualified to teach theologians their duty, who since the green years of boyhood have been ascending the Jacob's ladder of theological lore?"

Evidently, whoever penned the above, holds different views of theologians than those expressed by a rather critically disposed writer in the *Midland Review* of March 8th.

J. F. M.

LITERATURE.

ERNEST HELLO IN ENGLISH.

The *Midland Review* of March 15th paid this well-deserved compliment to our accomplished friend Mrs. Susan Tracy Otten:

"THE REVIEW, of St. Louis, of late has been publishing a most thoughtful series of essays, translated by Mrs. S. T. Otten from the French of Ernest Hello. Hello is one of the great Catholic thinkers of France, and Mrs. Otten's translations are splendidly done. When completed the series ought to be reproduced in book-form. We need such serious literature in our libraries here in America."

It will interest not only our esteemed confrere of the *Midland Review* but many of our readers as well, to learn that an English translation of Hello's best work, "*L'Homme*," is about to appear in England, and that Mrs. Otten is corresponding with M. l'Abbe Henri Hello, of Paris, about getting out a volume of Hello's best essays in English in this country.

A. P.

SOME NEW BOOKS.

The Catechism Simply Explained. By Rev. Henry T. Cafferata. Art and Book Company, London and Seamington, England. B. Herder, St. Louis, Mo., 1900. Net 50 cts.

The above work—of which the present is the second edition in three years—contains the full text of the catechism with comments. These comments or explanations are intended for converts, and therefore answer those so-called objections to the faith which are generally accepted by Protestants. The book is, however, an invaluable work of reference and instruction for those who have been born and brought up in the faith. It can not be too highly commended.

The Sifting of the Wheat. By C. M. Home. Art and Book Company, London, England. B. Herder, St. Louis, Mo. Net 70 cents.

This is a tale, full of interest and incident, of the times of the Elizabethan persecutions. The attempt to reproduce the manner of speech of the period is occasionally halting. Otherwise the book makes pleasant and instructive reading.

In the Brave Days of Old. By Dom Bede Camm, O. S. B. B. Herder, St. Louis, Mo.

As the subtitle indicates, this book con-

sists of a series of historical sketches of persecutions under Elizabeth. When such works as this are within easy reach, why should the shelves of school libraries be loaded with trashy "books of adventure"? Dom Camm's "sketches" are of absorbing interest for young and old alike.

S. T. O.

MUSIC.

A PERNICIOUS NOTION OBSTRUCTING CHURCH MUSIC REFORM.

The following notice appeared in the March number of the *Teacher and Organist*:

"Very Rev. L. G. Deppen, the able editor of the *Record* published at Louisville, Ky., finds fault with several remarks made in Prof. Joseph Otten's paper on 'St. Philip Neri and the Reform of Church Music' which was commenced in the *Teacher and Organist* last month. Father Deppen writes: 'We to-day publish a paper taken from the *Teacher and Organist*, and written by Prof. Joseph Otten, on St. Philip Neri and the Reform of Church Music. We think the Professor is mistaken in his assertion that many priests hold the pernicious notion that one kind of music is as good as any other, and that the essential function of music in church is to please the people. We venture the saying that priests hold no such opinion. They are necessarily too well grounded in the teachings and spirit of the Church to entertain notions so at variance with her practice, and with common sense. They may tolerate, as they are often obliged to do, things not strictly essential or defective.'

I am grateful to the Very Rev. editor of the *Record* for reproducing (it should have been credited to THE REVIEW) my defence of St. Philip Neri and wish that I could say *peccati*, and admit the mistake Fr. Deppen says I have made. This is impossible, however. The statement was not made rashly but it is the result of long and varied experience and observation.

I will quote some examples. Several reverend gentlemen of my acquaintance hold that music in itself is neutral or unmoral, that it can have neither upward nor downward tendency; that to see anything in music but an indifferent succession of sounds, more or less agreeable, is nothing but a theory. When I quoted, during a discussion on the subject, Rev. Joseph Jungmann, S. J., as teaching, in his famous "*Aesthetik*," that the old adage, "*De gustibus non est disputandum*" is a fallacy and that the taste must be guided by the enlightened reason; that unformed taste is not any more legitimate than is a mere opinion as against a logically demonstrated proposition, I was informed that to dispute anyone's right to like certain things was simply a piece of German bullheadedness on the part of the great Innsbruck theologian. If the pernicious notion in question is not always formulated and defended as a principle, it is nevertheless generally in practice. An acquaintance of mine asked a certain pastor whether he did not object to the organist playing selections from "*Faust*" and "*Cavalleria Rusticana*" during high mass. The Rev. Father's answer was: "Why not, if the people like it." In another instance that wholesome, well prepared book by Fr. J. B. Young, S. J., the "*Roman Hymnal*," had been substituted for the trashy "*May Blossoms*," by the Sisters of Notre Dame of Cincinnati, and the equally vulgar "*Catholic Youths*"

Hymnal" by the Christian Brothers. Some of the singers did not like the new book, and immediately the spiritual director, who also liked the trash better, ordered Fr. Young's book discarded and the former books, wherein both text and music are alike degraded, restored to use.

If these particular cases—which I might multiply many times over—are not sufficient to convince the Rev. editor of the *Record* of the truth of my statement, he has but to look around and see for himself.

In the vast majority of churches in our country the changeable parts of the mass are never sung. Liturgical vespers are almost unknown in English speaking parishes. And how about funerals? In how many churches of the Rev. editor's own diocese are the rubrics followed at Requiem masses and burials. In most churches that have come under my observation the greater part of the music prescribed by the Church for these functions (what is retained is butchered rather than performed) is ignored. Often non-Catholic compositions like "Nearer, my God to Thee," "Abide with me," "One sweetly solemn thought," "Lead, kindly Light," "Jerusalem," "Calvary," and others, are sung in English, if not indeed there is a male quartet to sing Horace's "Integer Vitae."

Not only is the music sung year in and year out in the great majority of our churches at all divine services unliturgical, but, in addition, it is of the lowest artistic value and wretchedly performed. This condition has existed for years and is continued with perfect equanimity in old and prosperous parish churches and cathedrals from one end of the country to the other.

How are we to explain this state of things otherwise than by the fact that so many among those high and low in authority consider one class of music as good as any other, so long as it pleases the *prime donne* in the organ loft and the people?

When the catalog of the Cincinnati Commission on Church music was published in installments by the various papers, many authors figured among the "rejected." Such were Giorza, Marzo, Gilsinn, Boex, Eimer, Millard, and others. But to the great disappointment and astonishment of all those interested in true reform and who had followed the work of the Commission, all these worthies were restored to favor when the complete catalog came out. In it the song-and-dance concoctions of these musical quacks are approved with the works of Haller, Witt, and Palestrina. Is this not saying officially that one class of music is as good as any other? Is it not a denial of an objective standard? With these facts in view it is impossible for me to conclude that many priests are working and longing for reform and that the present state of things is only "tolerated."

JOSEPH OTTEN.

ST. PAUL'S CATHEDRAL, PITTSBURG.

* The preliminary report of the Industrial Commission on Trusts has a length of 1,300 pages, and we dare say that outside of the testimony of some of the great trust managers and magnates, it is not worth thirteen cents. As the evidence of these gentlemen will be spurned by the trust smashers and is not needed by the trust advocates, the value of the report to Congress may be doubted. But it is a solid document; and in producing it the Commission has done what industrial commissions are expected to do. How is the world to find room if the printing of these worlds of testimony and opinion keeps on?

EXCHANGE COMMENT

The San Francisco *Monitor* complains that the British episcopal sees are nearly all occupied by Englishmen, though the majority of the Catholics in England is Irish. Now there are in the archdiocese of Halifax 7 bishoprics, having a population of 287,000, of whom at least 125,000 are French-Acadians; while in New Brunswick, in the dioceses of St. John and Chatham, among a Catholic population of 115,000—65,000 are French-Acadians. But these nine sees are occupied by seven Irishmen and two Scotchmen; not even one Vicar-General is of French descent. Does the *Monitor* not think that the French-Acadians are right when they respectfully ask that at least one or two priests of their nationality be appointed to an episcopal see?

* * *

The *Ave Maria* (March 17th) tells us that Archbishop Hennessy was a native of the "mother country of the hierarchy." In all our studies we never heard of a mother country of the hierarchy. Will the *Ave Maria* please specify what country is meant?

J. F. MEIFFUSS.

The *Northwestern Chronicle* of St. Paul (March 16th) concludes an interesting editorial article as follows:

"The interests and the standing of the Catholic press would be greatly advanced if editors everywhere would cease to be provincial in their views and methods. The scissors holds altogether too high a place in their esteem. Catholic papers do too much 'cutting up'—in every sense of the term. How few of them take a broad, calm, Catholic view of any important question. Many of them are not willing to give a fair hearing to those who happen to disagree with their ideas; they sometimes resort to suppression, to distortion, and to invention, as all know who have followed recent ecclesiastical controversies. The Catholic press is not noteworthy for the fairness and broadmindedness which should characterize so great a calling.

"It matters little whether the editor of a Catholic newspaper be a layman or a priest; but it is vitally important that he possess nobility of character, thorough scholarship, and catholicity of mind."

And now that the *Chronicle* has so honestly and frankly confessed its sins, we expect prompt satisfaction and amendment.

* * *

The Providence *Visitor* lately remarked: "It seems a little odd that while the Polish, Bohemian, German and French Catholics have dailies of their own, English-speaking Catholics, though vastly in the majority, have nothing of the kind. We want—and we want very badly—a Catholic daily conducted, say, on lines akin to those of the Boston *Transcript* or the New York *Evening Post*."

The cultured editor of the *Midland Review*, after reproducing this hackneyed observation, adds (issue of March 15th):

"Why do not some of our wealthy Catholics put up cash enough to establish a Catholic daily? Such are more vital need than founding chairs in universities or donating toward the building of poorly attended colleges."

"Vat is der use? Der is no use!" as Fritz Breidenthal used to put it. We are all of us convinced of the need of Catholic dailies,—except those few who have the means to establish them. Each reminder unfortunately seems to make them pull their purse-strings tighter.

ARTHUR PREUSS.

EDUCATION.

SOME YOUNG IDEAS.

An Englishman, who believed the school children of England suffered from a lack of ideals, sent the following questions to 302 boys and to 289 girls in the public elementary schools in the northern and southern counties of the kingdom:

"1. Which would you rather be when you grow up: A man or a woman, and why?"

"2. What man or woman of whom you have ever heard or read would you most wish to be, and why?"

The ages of the children were between 11 and 13. They belonged in the upper school classes, and were regarded as fairly representative of public school pupils in England. Of the girls 35 per cent. wished to be men. Of the 302 boys only two wished to be women. One of these wished to be Mme. Patti, "because she earns a lot of money at her singing."

Of the girls 3 1-2 per cent. were content to be women because they believed that women had more sense than men. Three per cent. resented the question by answering that they would rather be women because God made them according to his will. Thirty-four per cent. of the girls wished to be men because of the freedom of men and the adventures open to them; also because they believed that men had more chances than women of becoming great. Some wished to be men because a man was not "worried" as women were. Others longed to be men because men can go where they like without permission, but women always have to ask permission of their employers or husbands. Most of the adventurous girls found their ideal in Nelson, Wellington, or Sir Redvers Buller. Thirty per cent. of the girls were faithful to their sex because they admired the womanly ideals in life. Quite as many were satisfied to be women so as to escape the responsibilities of men's lives and to get more of the joys of life.

About 15 per cent. of the girls desired to be Florence Nightingales. Another 15 per cent. preferred to be Gladstones. Next to Gladstone the Queen is the most admired person among these school-girls. Grace Darling and Shakespeare stand next. One little girl wanted to be Jane Taylor "because she wrote Meddlesome Matty." Another wanted to be Ellen Terry because the latter was rich. Another wanted to be Mrs. Wheeler because she was a widow and had plenty of money to live on. One little girl wanted to be Sir Walter Scott, and another, Solomon. One child favored Grace Darling "because she was offered a hundred pounds to sit in a theatre and she wouldn't."

About 15 per cent. of the boys wished to be men from purely unselfish motives. One boy wanted to be a woman because "you gets married and takes all your husband's wages that comes in and spends it how you like." Another boy wanted to be a woman "because she is always in the home and has nothing to do but to tidy up; but men work hard and is often in danger." Fully 75 per cent. of the boys were brutal in their frankness concerning their reasons for wishing to be men. A good many of them wanted to be men because a man could have his own way. One boy remarked: "The female sex is good without any trouble, but it is hard for the male sex to be good." However, on the whole, he decided he would rather be a man.

While in most of the boys there seemed to be a total lack of high ideals, the favored

heroes were Sir Redvers Buller, Lord Kitchener, Lord Nelson, Wellington, Shakespeare, Gladstone, Sir Thomas Lipton, and Kipling. Gladstone was admired because he was strong and healthy; because of his great sense; because he wrote books and could talk better than any one else. Sir Thomas Lipton was a favorite because he had a yacht and a lot of money and shops. Many boys preferred Lord Kitchener because he got medals and honors for avenging the death of General Gordon. One boy wanted to be Nelson because "he won the battle of Trafalgar at Trafalgar Square." Wellington was a favorite because he won very great battles and never lost a gun. One of Kipling's admirers—and there were a good many of them—was not impressed by the general writings of the poet, but by the "Absent-Minded Beggar," which produced thousands of pounds. He wanted to be a Kipling so as to make lots of money.

The conclusion reached by those who conducted the investigation was that English children have an immense capacity for hero worship, but that the school instruction does not furnish them with heroes to worship. Real instruction in history and literature, it seemed, was almost wholly wanting in the primary schools. Consequently, the range of ideal personages known to the children is extremely limited.

The Englishman who made the investigation recommends that school instruction should be humanized by indulging the child's capacity for hero worship—by presenting to him the great and noble men and women of the world's history. Formal and scientific studies alone, it is held, tend to starve the spiritual side of the child and to check aspiration, whereas history and literature refine the mind and stimulate the soul.

* * *

From the religious point of view—the highest of all—the conclusions flowing from this investigation are hardly less appalling than the fact that not one of the English and American papers which have thus far commented on the subject has expressed even slight astonishment at the fact that of 591 English boys and girls between eleven and thirteen, just 591 are without any religious, Christian ideals.

J. W.

§ Rev. Dr. Garrigan, of the Catholic University, is quoted by the *Church Progress* (March 17th) as summing up the question of co-education thus: "We should not attempt to use man-making methods for woman-making purposes;" which is as bright as it is true.

§ We reprint the following paragraph from the *Library Journal*, (Jan. 1900, p. 4): The resignation of Melvil Dewey from the secretaryship of the Board of Regents of the University of the State of New York happily does not mean his retirement also from the post of Director of the State Library, but rather the concentration of effort within the library field. The resignation was the outcome of a battle royal over the codification of the educational law and the proposed "unification" of the educational systems of the State of New York. . . . The original revision provided for large concentration of authority under the Board of Regents, while the modified plan, later brought before the legislature, made the Department of Public Instruction largely the executive authority over the several divisions of

the large educational work of New York State. . . . The official use of the name "university" with the Board of Regents has always been an anomaly. . . . The situation has been further developed by an entirely new plan put forward by an advisory commission appointed by the Governor, providing for five bureaus, each headed by a director, under the general control of a chancellor of the Board of Regents, in which scheme libraries form the substantial body of the Bureau of Home Education.

§ That sociological considerations, quite as much as educational, are involved in the modifications everywhere of secondary and higher education, appears again from the debates in the Swedish Chambers, on which Dr. Klinghardt reports in the *Zeitschrift für ausländisches Unterrichtswesen* (v., 2). As a result of these discussions the gymnasial course in Sweden is to undergo a radical change, the Latin being entirely relegated to the four upper classes. The Swedish gymnasium will then consist of a common substructure of five years, and a twofold superstructure of four years, one with and one without Latin—not unlike our own high school. Besides, there will be a sort of rounding-up one-year course for pupils who have gone through the first five years and do not intend to enter the higher courses.

RELIGIOUS WORLD.

. . . . The Baptists are waking up to the fitness and Scripturalness of prayers for the dead that these may be loosed from their sins. Surprising as this fact is, the comment of the *Congregationalist* is more surprising still; "It is a human impulse which can not be suppressed by raising the bogie (of course our contemporary means boggy) of Roman sacerdotalism." Another testimony to the sweet reasonableness of the old faith.—*Providence Visitor*, March 17th.

. . . . Some Episcopalian bishops have recently issued an "Encyclical." It is strange how the sectarians are falling into the ways of Rome. It is said that imitation is the highest form of flattery.—*Freeman's Journal*, March 17th.

. . . . At a late meeting of the Universalist Club in Boston, the Rev. D. Hamilton, according to the *Transcript* (quoted in the *N. Y. Sun* of March 16th) spoke of the increased observance of Lent in the Universalist Church. Dr. Bemis said he had authentic figures to show that 500 Universalist churches were now observing Lent. President E. H. Capen went into the history of Lent and said that the times had changed as regards fasting, bodily abstinence not being as great as it was. "The fact that is of real importance is the spiritual fast, a fast which we are justified in advocating and more than justified in observing." The Rev. J. M. Pullman said the Church should make itself into a school of spiritual and moral culture, whereof one of the great means is observance of this season made by God for this very thing. "What the Universalist Church needs is the ethical passion."

. . . . On the first of March the episcopal board of arbitration in the case of the Bishop of Nicolet, Canada, against the builders of his new cathedral, which fell in before it was completed (for an account of the case see *THE REVIEW*, Vol. VI, No. 43) decided that the contractors will have to pay the Catholic

Episcopal Corporation of Nicolet the sum of \$43,299.59 damages. The board also found that the architect, though he was not made a party to the suit, was an essential personage, since it was after works superintended by him and of which he had made the plans and estimate, that the collapse occurred. The contractors, Messrs. Paquette and Godbout, will therefore have to pay the Bishop the sum mentioned and settle the matter with the architect, Mr. C. St. Jean, who, before the board and in a letter to the Bishop, freely admitted his legal responsibility. The case became remarkable chiefly by the fact that the board of arbitrators agreed upon by both parties consisted of three archbishops, those of Ottawa, Quebec, and Montreal.

A. G.

. . . . Bishop Maillet, of St. Claude, France, has reserved to himself the regulation of the use of the bicycle by his clergy and has forbidden it *sub gravi* to all ecclesiastics who have not his written permission.

. . . . According to the *Western Watchman* (March 25th), Archbishop Kain has just formed a petit-seminary board of six city rectors and has given them authority to found and conduct a preparatory seminary for this Diocese. They will fit up rooms in the Kenrick Seminary and engage Lazarist Fathers to conduct a classical course. The petit-seminary is to be opened this fall as a day school.

. . . . A grand and truly Catholic welcome awaited the Archbishop of Quito on his return from Rome. Alfaro, the scoundrel, wants something similar on his return from the interior, and, in consequence, all government officials have been assessed heavily for that purpose: no doubt, to increase their enthusiasm.

J. F. M.

THE STAGE.

THE THEATRE-GOERS TO BLAME.

At least once a year, generally at the beginning of Lent, there is sure to be an agitation against immoral dramas. Reformers demand that the stage shall be elevated; societies for the suppression of vice and societies for the promotion of virtue at once take up the cry; it is echoed from a thousand platforms, repeated in a thousand pulpits; even the yellow journals join in the crusade (in order to advertise themselves), and with hypocritical zeal call for the instant liberation of the American people from the yoke of the unspeakable actor.

The result of all this agitation is not what might be expected. A few persons are shocked into a sense of propriety, and the theatre knows their place no more; leading citizens here and there invoke police interference to prevent further reproductions of the more indecent plays; lawsuits follow, the detailed reports of which exercise almost as baneful an influence on the morals of the young as the dramas themselves; then comes a sort of general amnesty between the public and the theatrical profession. Long before Lent is over the excitement subsides utterly: the reformers rest from their labors; the newspapers haven't a word to say except in laudation or defence of what they formerly railed against; the theatrical managers breathe freely, the actors are in peace, and—the indecent plays go on as before, only with more crowded houses. Evil is always exaggerated by insincere sentiment, spasmodic discussion, and by half-hearted meas-

ures for its control. Attempts to reform the drama by newspaper agitation are like attempts to heal a cancer by the application of court-plaster.

The only remedy for immoral plays is avoidance of them. If religious and respectable people are scandalized and shocked by the dramas in vogue, they should not go to see them. It is only natural that the managers of theatres show unrighteous indignation when haled before courts. They give the public what finds most favor. The morality of the theatre is not supposed to rise to a higher level than that of theatre-goers. In fact, it never does. Managers and actors are most concerned about their profits and salaries; and it is only justice to say that many of them would probably prefer to present plays of good morals if that were the kind of plays the public wanted.

In our largest cities there are Catholics enough to reform the stage if they would act in concert with the more respectable class of non-Catholics, whose care to avoid all that is debasing must often cause Catholics who are not practical to blush for shame. Some years ago, when a certain play, probably less objectionable than some of those now so industriously advertised, was presented for the first time in New York city, a gentleman and lady instinctively rose from their seats, which were well to the front, and with blazing faces made their way to the door. It was a small act, but it required moral courage; and it must have been anything but pleasant to blush for so many people who seemed incapable of blushing for themselves. A Catholic gentleman who was present declared that he never felt more uncomfortable in his life; though his conscience had been at rest until then, on account of the presence of some prominent members of the household of the faith, among them a well-known Catholic matron (a "society woman") and two of her grown-up sons.

It is said that a few Hebrews, who care only for money, dominate the stage, and that "it is folly to expect them to put on plays to which a Christian man could find no objection." If this be true, then people who pretend to regulate their lives by the Gospel ought to shun the theatre altogether. This would be their plain duty. But it may be questioned whether Jews who are so avaricious as to present plays calculated to corrupt the morals of Christians, would have any scruple about presenting plays of another kind if Christians who abhor vileness constituted the majority.

All that is required for the reform of the theatre is a higher standard of morality in theatre-goers. Before the Lutheran revolt, when people were more devout and less disputatious, theatrical entertainments of any sort were prohibited and law courts were closed during the Lenten season. It ought not to seem too great a hardship, to Christians of to-day, whose disinclination to practise penance has increased with their love of pleasure and self-indulgence, to shun public exploitations of indecency for six weeks out of the fifty-two. A book whose ethical teachings used to have great weight with many people has something to say about the obligation of keeping oneself unspotted from the world; also something to the effect that only the clean of heart need hope to see God.—*Ave Maria*, No. 11.

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